



COMMUNITY SERVICE NEWSLETTER

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comments

This issue of the NEWSLETTER is devoted to reporting a brief roundup of viable alternatives to the education and community organization patterns that have been failing, alternatives in which the small community again comes into its own, regains its vitality and relevance, and in which citizens regain their power over their own lives in the context of the larger cosmopolitan world. We will discuss the People's College as one of the needed ingredients, one that does not stand alone, but is needed to complement citizens' activity in their local communities. We argue that such citizen activity requires the People's College to fulfill its role in the modern world. We tell briefly of pioneering new community endeavors integrated with the surrounding society and enriching and enriched by it. We describe or review books about community adult education endeavors that have, in the words of the title of one of the books, "unearthed seeds of fire".

There is no one way in which the underlying process and wholeness of approach to the community and to adult education is carried out among these different endeavors. The very diversity helps us to see how the principles must be applied uniquely to diverse circumstances in which people find themselves. People in their own circumstances must use their ingenuity, creativity and inspiration to turn the world around right where they are. We include such diverse circumstances as a citizens' organization for a town-to-be in which the citizens gained from the experience; citizens' involvement over the reaches of a state, another over the reaches of a county, still another over the reaches of Appalachia and the American south, and still another in South India. And yet through each of these runs a common philosophy, one to which Community Service has been committed.

There are other parts of the vision not dealt with here. Some of them have been dealt with in other issues of Community Comments, among them the issue on Human Uranium and Cultural Transformation, dealing with the need for people to associate to reinforce their common purposes, an issue on Intentional Community and Folk Society dealing with how intentional communities and the surrounding societies need each other, an issue on The Future of the Community Heritage showing how certain underlying perspectives on reality that were common to great folk societies of the past are still valid and needed for today and tomorrow, an issue on The Community's Potential in Economic Pioneering, and Arthur Morgan's book The Community of the Future. Other organizations and literature have made important contributions such as the "Movement for a New Society".

Griscom Morgan

people's colleges

When you are asked, "Have you finished your education?" it is implied "Do you have your degree?" It also tends to mean leaving your local community and becoming part of a more privileged caste, living in the suburbs and working in a metropolis. The net result in America and widely over the world is that from each community--working class, rural and urban--the ablest, most energetic and most promising of the youth graduate from high school and go on to college with intent to move into a separate world leaving the society from which they came more economically and culturally impoverished and less able to manage its own affairs.

The dominant pattern of western education is resulting in a caste society, whether white, black, American Indian or Chicano. It means increasing hopelessness, apathy and resentment in the local community among the people left behind. Those who have

moved off into the caste of the more gifted, privileged or schooled, share control and ownership in the increasing concentration of wealth and power, even though many came from disadvantaged minorities and the underprivileged. This happened to past civilizations to the detriment of the civilization as a whole, although never so efficiently, so completely as today when our objective is to open the way for the more able from all population groups to escape from the rank and file to get out and get ahead.

One of the characteristics of political power over the world and in different civilizations is that those people from over the nation, who have gone away from home to college or to the corps of army officers to live together within a discipline of group life, have power by virtue of that more cosmopolitan experience and fellowship. The people left behind who are isolated in their local communities, however much they have local adult education and community college facilities tend to be provincial, because they have not had association in a wider circle of people. In their isolation they are impotent to capture and master power over their lives or effectively hold their own against those with broader education and association. The "old school tie" holds power in England; Harvard Business School alumni hold the heights of power in American business; Harvard Law School likewise has wide control in the field of law.

The same power that comes from residential or regional learning centers can serve to enlighten and enfranchise the local working class community--it need not be its undoing. In the Scandinavian countries there has been such a pattern of higher education. In Denmark, Finland, Sweden and Norway a significant proportion of young adults of the "common people" gather together in residential schools for short term, relatively inexpensive courses of study and association in which they are not preparing to get a degree, but to get a mastery of life, acquaintance with each other, a knowledge of history and life purpose. When they go back to their local communities, as most of them do--(though some use this as general education background for professional qualification)--they carry with them the vision, the inspiration and wider association that the local communities need. This finds expression

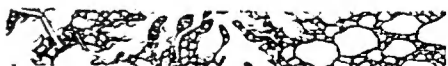
in and enlightens local community organization and life-long continuing education. A progressive, aware and educated populace is the result. In Scandinavia many of the legislators, men, farmers, writers, artists, cooperative leaders and labor leaders are people who have had such short terms of residential adult education in the people's colleges where they are not alienated from the home community. In contrast the university training which is in fact predominantly expensive occupational training for specialized functions like law, medicine and science, largely alienates its graduates from the common life.

Unless we can have some way to serve the function in America, we will be increasingly in trouble. We are developing estrangement between the "educated" and the common people.

In America we have the challenge of education for the common people of our country. The people's colleges of Scandinavia have been done for theirs. Residential education for adults can give local people vision, insight, understanding and the contact necessary to master life, as contrasted with primarily qualifying for a higher paying job or profession. People can thus learn the most important value of education which is how to live in our everyday world with the perspective of history and putting to work a vision of the future for mankind. With that vision people can improve their local communities as rank and file members of those communities and not depend on a separate caste of teachers or professionals with little foothold or long commitment to the local community. The short term people's college does not alienate people from education, but it starts adults on a life-long habit of an endless process of becoming educated. It reinforces the functions of the local community as a foundation of participatory democracy.

In this Community Comments we will find a variety of examples of such residential adult people's colleges and of adult fellowship working with this philosophy.

Griscom M.



educating for a people's democracy

This was the title of the panel discussion held in Yellow Springs on October 25th at Community Service's annual membership meeting.

The Scandinavian Folk high schools were discussed as alternative models for residential adult education. Antioch student Wendy Weiner, who recently returned from a Swedish folk high school and Judy Winnick, who had attended a somewhat similar Danish school earlier, told about the close interactions between students and teachers. Among the principles guiding folk high schools an important one is that teachers shall live and associate with students in many dimensions of life. As pay is substantially lower for folk school teaching than for state schools, teachers in the folk schools tend to be those who are there for the spirit and social values involved rather than for the upward mobility which is the antithesis of folk school goals! Less than a hundred adults--young or not-so young--usually comprise the student body, attending primarily for the content, contacts, and cultural values rather than to further their formal education accreditation.

Campbell Graf (also a member of Community Service's board of directors) outlined Wilberforce University's (located 10 miles south of Yellow Springs) evolution as a promoter of culture and general education for blacks, in sharp contrast to nearby Central State University's focus on professional, technical and vocational education.

Discussion with the 30 attenders explored possibilities for education in community--as board member Ralph Templin expressed it--where the distinction between school and community disappears. Representatives from Grailville, 40 miles southwest of Yellow Springs, explained how that Catholic Women's center has been addressing women's issues and developing workshops to deal with them, out of which women become more

autonomous. Grailville and Highlander Research and Education Center in eastern Tennessee appear as American models for developing useful alternatives in adult education. Highlander (consciously patterned after the Scandinavian original) has for over four decades been working with people from Appalachia and the deep South on their problems, in their terms, in short residential and local institute sessions.

Pete Hill

scandinavian folk education

Judy Winnick of Yellow Springs, while a student at Antioch College, attended a Danish people's college as part of her Antioch education. She told on a Community Service program of her experience in a Scandinavian people's college: The whole focus of education there was of a very different nature from what I had experienced in America. The emphasis of the courses we were taking was not on reading a lot of books and preparing for examinations. The major philosophy behind the teaching which intrigued me very much was that learning should come from the heart and that teachers who were teaching in that type of program should be teaching what is meaningful and important to them, what excites them; that they should be teaching out of themselves, not just preparing and giving lectures. I found it a very meaningful experience and as I look back to that period and think about the other students who were at the school, I remember there was an excitement and spirit and that sense of closeness such that the students who went to the folkschool probably do maintain contact with each other. Many of them were people who would go on to teachers' colleges. I think one of the requirements of attending teachers' colleges was that you first go to a people's college.

At least half of the people at our folk high school were farmers, secretaries, people in their late twenties or early thirties who had been out working and

just wanted to take a period off from all of their responsibilities to come together with other people and have an opportunity to experience a different form of life than they had known. I think that was something they could not get just taking courses in their own community, because they took a break from everyday life and didn't have other pressures... They had the opportunity to spend time in the evening just thinking and talking together. I found that experience very meaningful.

Ours was one of the larger schools, between eighty and a hundred students. Most of the schools were quite small. I think that was crucial, a community of people who all knew each other. All the teachers and all the students spent social time together as well as study time. This couldn't possibly occur in a large community.

Judy Winnick

the joint citizens new town planning council

In the spring of 1972 Community Service was asked to join in working with a "new town" endeavor in Dayton, Ohio. From what we had known of past new towns, we had felt that they were primarily realtors' and city planners' utopias with community and citizens as afterthoughts. Community values were poorly served. We did not believe this was the way to approach our objectives of good community development, particularly in view of most new towns being built on good agricultural land in already overpopulated regions, taking well-to-do population and investment away from inner city and rural areas. Already existing small towns had the potential and location of being where communities ought to be better developed.

The man put in charge of this new town development had gotten into community development out of having read Arthur Morgan's the Small Community, and he had already

done significant work in community development elsewhere. He had organized citizens in a suburban community to resist being stampeded out of it by black people moving in and had gotten a citizens' group to organize and accept integration, bringing a new era of good interracial citizens' involvement and control to the community.

This man, Gerwin Rohrbach, had been brought in to manage the new town, to pick up the pieces of a failing project on which much money had been spent for quantities of paper studies, to give it integration and management as a functioning whole. He asked Community Service to join in the endeavor as a consultant. We joined in the team of consultants and workers on the project, among other things urging physical planning that would strengthen small community possibilities and values, such as demarcation of the larger area into distinct small communities, with facilities to serve them, in contrast to conceiving the new town as one large city of forty to fifty thousand. We sought to minimize the population density of the project and to see if it could be surrounded with green space as contrasted with being lost in a sea of other housing developments. Still more, we sought that there should be citizens' participation from the beginning--citizens who would or might be part of the new community. We said that prospective citizens should be a cross section of those in the Dayton metropolitan area and the adjacent rural area from whom the citizens of the new town would be drawn--who had visions of a new community as more than its hardware and land, and who sought to work together in achieving a new community. We felt this should be an interracial, interclass group and not a privileged society as an escape of the well-to-do from the circumstances and problems of the inner city.

Gerwin Rohrbach welcomed this perspective, but when the time came to carry it out he pointed out that the developer had no money budgeted with which to organize such a citizens' group, and we agreed that it would be unwise to have it accomplished at the developer's expense and so have it beholden to the developer and under his control, for "he who pays the piper calls the tune". We of Community Service said that with the ending of our role as paid consultants we would put in our time at Community Service expense getting the

citizens' association going, using a contribution we had received to fund it. We took on a new staff person to help work on it, an Antioch student studying city planning who could work for six months on his college work period. We did not offer pay, and only a minimum of expenses. As intended, he did in fact become part of the community in which the new town was going up. This student, Peter Kaplan, started work as a carry-out boy at a supermarket, and in the course of time increasingly got his income writing and reporting for the newspaper in the community where he was participating with the citizens' project. Becoming a highly valued member of the community, he learned to value it also.

In our advocacy of this citizens' participation in new town development we had argued that instead of beginning with a meeting of hundreds of people invited to participate, we should start with a small but representative nucleus of concerned people just as when starting an oak tree we start with an acorn rather than with a truckload of lumber. We had but a short time in which to get growth into an effective and larger group, but we did start small and did grow progressively with an effectively representative group becoming larger and larger. We had the advantage and involvement of a black and white poor welfare rights group that had at first opposed the new town because of its threat to become a rich people's haven, as some other new towns have been. The welfare rights group had some very able persons as leaders, and when given the developer's commitment that the new town would be of balanced composition, they joined in the citizens organization. Other civic minded citizens sharing the vision came in from the time of the early meetings, and so the snowball began to roll and pick up more and more of the kind of people who would work together and be representative of what the future citizenship should be. The black people at first joined with great misgivings that they were being coopted into an organization that would be under the developer's thumb and that might be sold down the river. The answer to this was that suburban real estate development was taking place any way with no means by which the underprivileged could have any say in what happened, and this was an opportunity to at least work together in team work for common purposes.

What resulted was in accord with our ob-

jectives: a real human fellowship and not just a formal organization manipulated by some officers. Expenses were largely covered by "passing the hat". We learned to play, to sing, to dream together and to care for each other as friends, as well as to work hard and master the subject matter of the new town. The mastery some of the members achieved in different aspects of the new town was impressive to the specialists and consultants who were involved in the developer's project. As a whole this was a People's College experience. Some of the citizens mastered the legal aspects so the county officials were shown by contrast to be uninformed; some got into study of new towns and attended conferences on new town development over the country. One, who had been a welfare rights mother, went on to take university study of the subject and was elected the latest president of the citizens' group. Most significant, though, was the human fellowship, the strength of association and wide compass of action and concern of the fellowship. School people, grocers, farmers, laborers, ministers and housewives black and white worked together and developed task forces to master an increasing variety of aspects of a viable community, including education, economics, transportation, city planning, and government. There was great concern over the addition to the new town organization of a manager for the town-to-be. Thanks to project director Gerwin Rohrbach, Carleton Laird, editor of American City, was persuaded to give up his editorship and throw his genius and competence into the endeavor. It seemed that with such a team as this we were on the way to success.

But there was much misgiving among the citizens of the usual developer's motives, and questioning whether his commitments to the citizens' interest would be carried out. The citizens were watchdogs of the future citizens' interest. And they did more than watch. Their misgivings were born out by Rohrbach and Laird discovering that the economics of the New Town were so planned that it would be bankrupt after twenty years of operation, and that the developer was proving to be unequal to his responsibilities. When Laird pointed this out to the firm planning to sell bonds for the project, the firm's representative answered that this was no grounds for objection, that the federal government would pick up the tab. But the citizens

would also be the ultimate losers. Laird saw this as unethical, though a common practice in commercial operations, and he and Rohrbach vainly protested to the developer this had bad features and resigned.

So there we were, a citizens' group holding the bag. But we had not entered the citizens' organization with the idea that all would depend on the new town's success. We started with the commitment that we would so work that whatever happened it would be an educational and strengthening experience for the community and citizens' values we were committed to. And it so worked out. The citizens' watchdog and participation role persisted and helped the county to get some real people's representation in a governing board in contrast to the puppets the developer had promoted. The citizens then turned their attention to the local school system, where citizen apathy was such that the last ten or twelve bond issues had been defeated, and nobody was interested in running for the school board. We put forward and the district elected an outstanding member of the citizens' group to the school board, and she has been a people's advocate there ever since, as well as becoming a focus of interracial and women's concerns and fellowship in the Dayton metropolitan area. Even more than for others, life will never be the same to her again. She is now on the board of trustees of Community Service and the philosophy of citizenship participation and organization is working like yeast in many fronts.

Griscom Morgan

mitraniketan-- educational community

At Mitraniketan, S. India, Viswanathan and others have for many years been working to build a community-oriented alternative to the culture and personality exploitive patterns of orthodox western education as practiced in India. Ivan Illich has urged the "de-schooling" of society



Society needs a new order of schools that are one with life instead of abstracted from life and the community. So it was that Viswanathan, after his experience in Rabindranath Tagore's school, Shantiniketan, and his months in Yellow Springs with Arthur Morgan, made the unprecedented move of returning to his own local rural community in India to build from the ground up a school, rural movement and community. Viswanathan's procedure and philosophy have some similarities with Myles Horton's Highlander in Horton's native Tennessee. Viswanathan had early been deeply involved in the cooperative and other regional movements in the province of Kerala. But he found that the old order, the old patterns of politics and life were too deeply entrenched. He found the need for a great break from the old order--yet a deeper association with the folk life of the common people, closer to the earth but also more free from provincialism. His local project in Mitraniketan, however, was treated whole--work and study and health programs as part of the community way of life, economics in self-help, non-sectarian religion, and the focus increasingly on the children of the community. Beginning with the earliest years of school, Mitraniketan has progressively taken additional years of added responsibility in schooling and has increasingly altered the lives of people in the surrounding area, building an alternative educational, economic and social order.

Now at last Mitraniketan is becoming a center emphasizing not only school for the young, but also as a center of adult education and the role of the "rural university" which Arthur Morgan had conceived and which was adopted by the Indian Universities Commission as a drastic new departure from orthodox academic higher education. Rooted in the life of the people, community and life centered and focussed on both the

practical and on a vision of life purpose, this school-community-university of life has grown to increasing recognition as an alternative to the old order for India. Within this context many problems that had been intractable began to come under control. Rural health and population when dealt with elsewhere in India by the orthodox medical profession had insufficient roots in the life and culture of the community. At Mitraniketan paramedics were trained by doctors and nurses to serve most of the functions the scarce and expensive doctors and nurses could not. In this pattern of community and a better economic life, population control became effective. Good nutrition and free minds increasingly transform the lives of people in the area. And the old perspective that education means escape from the common lot is being displaced by the expectation that the common life is an educated one.

Griscom Morgan

EXTRACTS FROM VISWAN'S LETTER OF OCT. 10, 1975

"We are getting on well. Mitraniketan is developing and it is being appreciated by more people even among intellectuals... All are here doing their best. I am in full vigour and strength. Dr. Kohler, my wife Sethu, Bela Banerjee--all are active... In the office we have a very competent lady, just retired as Deputy Director of Education of Kerala.

"My long cherished desire to start a contact centre in Trivandrum is also now almost materialized. It is a very ambitious scheme. It will serve also as an international centre where people--visitors--can stay. With the help of a bank we have got a convenient plot with spacious buildings and furniture. This is an earning proposition. Details we shall let you know later.

"With irrigation facilities we have restarted our dairy and poultry under a veterinary surgeon. Already have taken steps to start more small industries in this area by getting more people involved--not directly by ourself. The cattle improvement programme with the support from Australian Community Aid Abroad is also in progress. This shall cover the entire mountain region in this District of Trivandrum (extreme southern India) which Dr. Morgan has visited. As a part

of our food production campaign, from government we took 50 acres of land on lease and cultivated tapioca. The state government is considering to give 58 hectares of land again for fodder cultivation.

"Dr. N.P. Pillai who is our chairman now, is also chairman for Kerala State Education Advisory Board, guides the (our?) education programme. A good retired psychology professor Dr. A.S. Narajana Pillai is also another associate. The research wing we have started to study and do research on rural problems is recognized by Kerala University. Of course money problems are there; well, we shall tide over them in due course. We make headway thanks to timely and very far sighted assistance from Dr. Morgan."

annual business meeting

Community Service's yearly membership meeting was held October 25th. A dozen people attended the business sessions--one from as far away as Minnesota. We are supported by our membership and in turn receive direction from them. A lively discussion of goals and priorities for Community Service ensued. Some points: a) Arthur Morgan focussed on the values to all of society of face-to-face community and educating about this has been an enduring concern over the decades. b) This Newsletter, Community Comments, correspondence and consultation are basic means in our work. c) Our perspective is unique among social-change organizations in that we are equally involved with small towns, neighborhoods in cities, and intentional communities and communes--wherever people do or have an opportunity to interact on a personal level in stable community development. That's where we're serving. Small Towns Institute addresses a clientele, Communities Magazine is talking to those in intentional communities/communes, and urban outfits are specializing too. Our message is that small-enough aggregations of people are crucial for a healthy society, in whatever environment they find themselves (or create/modify for

themselves!). Our problem then, as brought out in the meeting, is to find and stay on the sharp cutting edge. We need and seek sharpening of focus and strengthening of effect. You readers in general, and especially our members can offer us help and inputs. Financial support is one necessary kind, and direction, analysis and reporting are others, of equal significance, if we are to carry on that fine tradition Arthur Morgan established so long ago.

The Board of Trustees also met, after four new Trustees were elected by the members.

Our finances are difficult, as are those of so many not-for-profit, social change organizations these days. The response to the summer fund raising appeal was encouraging, however, and for the first time in three years, in the first quarter of this fiscal year, we were meeting our expenses fully from income. Thanks to all who contributed!



In response to the need for more people-time to get both creative and routine work done for effective goal-meeting, the Board felt that we should try to involve volunteer workers more fully. Member Kelvin Van Nuys of Wilmington College provided an excellent model of this kind of assistance--spending many hours over the summer and fall in improving our reference files and library. Anyone out there who'd like to help is invited to drop by, phone or write!

Pete Hill

subversive education

Another perspective of the educational philosophy we are working for, which is exemplified in the "Third World" by Mitraniketan, is presented in a book Reflections on Education in the Third World,

by Keith Buchanan. This book is reviewed in the November 26, 1975, edition of Mana from which we quote briefly:

Early in Reflections on Education in the Third World (Spokesman Paperback, Bertram Russell House, Gamble Street, Nottingham NG7 4ET, UK--95 pence, or \$2.50, including postage), Keith Buchanan says:

The thesis of this essay is that Western educational models are not only irrelevant to the real needs of the Third World but constitute a crippling burden...the education on Western lines, like Western inspired development policies, perpetuates and, indeed, intensifies underdevelopment and polarizes society; that it is, moreover, a powerful agent of cultural liquidation. And in part this is because of the role it plays in the formation of new elites, the "Brown Sahibs"....

Keith Buchanan tells how this lesson was brought home to him:

The problem of education in the Third World is, for me, epitomized by two episodes during my period as a university teacher in Nigeria over two decades ago. In the first episode I was waiting, along with a dozen African drivers and their lorries, to cross by ferry the Kaduna River in Middle Nigeria. The delay was long and I wandered across to an intent group of drivers grouped in the shade of an acacia. One of them, I discovered, could write and was carefully outlining the letters of the alphabet in the damp sand with a piece of twig--all the others were falteringly following him for they were illiterate and only the "teacher" possessed the magic key which would open up a new world. Some months later my wife, who had been trained as a nurse, accompanied to the hospital a desperately injured man we had found in a smashed-up car. A group of white-coated African medical students went past and she sought their help in getting him from the ambulance. "Sorry, we're doctors," was the reply. "You'll find the orderlies over there." "Over there" was ten minutes' walk away--and by the time the orderlies arrived the man was dead.

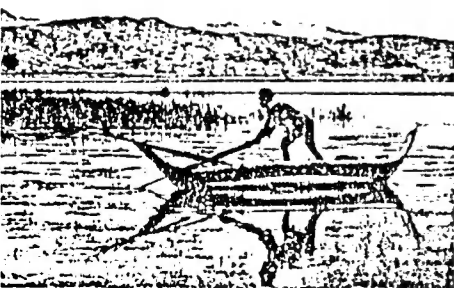
Such episodes, the author says, mark the beginning and the end of the Western sort of education for the peoples of the Third

d: the journey begins with the deep
er for literacy, and ends in "status-
conscious selfishness and irresponsibility."

Buchanan says:

...in Mali (formerly French Sudan, in
st Africa, pop. 4 million), for example
ree per cent only of the children in
e bush areas get any education, as
ainst 75 per cent in the capital city.
ch contrasts mean the creation of new
adients, new gaps, between the rural
d the urban populations and the
eation of a new educationally priv-
egee urban elite. And, as Western-
yle education reaches out into the
untryside, more and more children head
wards school, to be trained as white-
llar workers for jobs which simply do
t exist at the present stage of econo-
c development. The peasant child can-
t be blamed for seizing the loudly-
oclaimed advantages of education as a
ad towards personal advancement and,
ving got what education he can, he
ads towards, in most cases to join
e unemployed who pile up in the shanty-
wns and slums of the great cities; in
stern Nigeria, for example, out of
0,000 ex-students, 650,000 were jobless.

negalese writer comments on such
itions, remarking that the education
duced by colonial powers to the
tries they ruled was more effective
the guns of conquerors, because
makes conquest permanent." He added:
gun coerces the body but the school
tches the mind."



the ohio center

In 1969 David Jehnsen was employed through Hull House in Chicago, training Vista workers who would go into community organization and service work in the midwest. He had met Richard Hauser, internationally involved in community organization work, who had been in contact with Community Service Inc. On an occasion when he had some spare time Mr. Hauser invited Griscom Morgan and David Jehnsen to meet with him in Chicago. He challenged them with the question, "What is the condition of the state of Ohio, and what can be done to improve it?" Despite Ohio's being among the wealthier states it ranked fiftieth among the states of the Union in per capita expenditures for welfare and education, and it showed it.

Out of this challenge grew the loose state-wide fellowship and incorporated body called The Ohio Center. It developed in close relationship with Community Service Inc. as an interracial fellowship of people involved in grass roots community endeavors over the state. One of the more tangible outcomes of the Ohio Center ensued from its being employed by the state to conduct citizens' meetings and community education in two of the state's poorest counties. We saw the need there for a physician to head up the medical center serving the less well-to-do of the area. This was an opportunity to help initiation of the pattern of health care as part of a wider program such as had already been developed in Celo, North Carolina and Mitraniketan in India where health care services were part of a pattern of community development. In consequence, the intentional community group "Quaker Earth" now has two physicians with their families and two other families on a hundred acre farm serving in that area. The group is now planning a school for their children.

The Ohio Center general pattern of wider association of "grass roots"

people involved in community development so intrigued the deputy director of the state's Department of Economic and Community Development, Harry Rosenberg, that he asked the Ohio Center fellowship to join with his staff in an all day meeting, discussing this approach to human need. A transcript of the meeting was then published by the Ohio department under the title "Advocacy for the Disadvantaged." Ohio Center members have recently been too busy with their own affairs to have much formal interchange and activity. The vision by which they have worked is outlined in the following edited excerpt from its brochure.

OHIO CENTER FOR GROUP STUDIES--- STATEMENT OF PURPOSE AND CONCERN

With one of the largest concentrations of urban centers facing "Urban Crisis", Ohio's nine cities must find ways for dealing concretely with urban problems. At the same time, nearly thirty per cent of the counties in the State are facing the problems of Appalachian people everywhere. The Northwest region of the State comprises the largest concentration of corporate farming and the greatest number of seasonally employed migrant farm workers in the midwest. Finally, the small or rural areas, which were the breadbasket of this state, are now caught between massive urban centers and face decline of farm income and urbanization problems.

If there is any point where we could begin with the problems of our diverse nation, it is here in Ohio. We must discover creative ways for developing our own communities and groups to deal with the particular local problems we face and at the same time begin creating a movement to have significant impact on the wider society, using opportunities at hand.

To accomplish such united effort, there needs to be widespread contact among people over the state and nation who are potentially aware and concerned but who now

tend to be too isolated to fulfill their potential. Through goodwill and unity rather than prevailing alternatives based on violence and divisiveness, we see our task as filling the need for a better way of proceeding for all society and for practical ways to accomplish needed change.

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This requires teamwork among groups sharing this common purpose. It should not be a monolithic consolidation that the machiavellian politician could capture, but a bottom up fellowship that keeps true and free from compromise its integrity, its vision and its basic practice and purpose.

This vision can be widespread in its appeal and association and contact among communities and groups. It departs from past precedents involving a changed way of life, in its economy (examples of which are depicted in The Community's Need for an Economy) and its community schools. It also requires sources of new inspiration, philosophy and critical thinking applied in action. This practice, the experimental and pilot development of ideas, and the development of solidarity for short, middle and long term goals is our beginning the New Society, from the bottom as contrasted with the prevailing top down procedures.

Most important is the grass roots community and the average men and women in their local groups who want to help the true potential of leadership. We have chosen to begin our work by concentrating on six groups in which concerned people can have an impact if they are willing to carry the responsibility. These are: The Church and the Clergy; The Student-Youth Culture; Intellectuals; Smaller Communities; Social Welfare Recipients and the agencies; and Black and other Minority groups.

With this approach more can be done by concerned people, periodically getting together across the State

to share ideas, inspiration and techniques. We are centering our activity on these purposes and functions.

Griscom Morgan

book reviews

First Person Plural: The Community Life Training Institute: Story of an Idea. by David Smith.*

The emphasis throughout this article is indeed on the "First Person Plural:" not "I and they" but "we." It is the story of projects started by David Smith in the 1940's in Simcoe County, Ontario, aimed at the improvement of many areas of life in already established rural communities. The overall enthusiasm and energy, the personal involvement are reminiscent of Arthur Morgan's early efforts in the TVA with his training program and community outreach--efforts which at first were ridiculed and later bore abundant fruit. So too in his personal involvement David Smith had to struggle with bureaucracy along with snowdrifts and blizzards as he struggled to keep his programs going through winter.

But he succeeded! He managed to persuade the people of Simcoe County that they were to decide on the course of study in their classes; that there was no curriculum. Leaders came from among themselves, modest and nervous at first but quickly gaining confidence as they shared enthusiasm and knowledge. It was this principle that made local men and women such good teachers. His "Night School Program" (as the people called it) grew from the bottom up. Nothing was superimposed and the people themselves carried it. They gained a sense of having something to feel important about.

Whole families became involved (as they did in Arthur Morgan's programs) in sharing problems and interests from egg-grading to mobile school libraries, from potato spraying to school lunch programs (in which the children did their own cooking and accounting), as well as in arts and crafts and recreation.

*Written 1949, published 1973 in Interchange, vol. 4, #4, 1973.

After four years, it was decided to hold a Leadership Conference to which Arthur Morgan was invited. Response to his ideas was so enthusiastic that he came again and again for several years. The Conference was a brief version of the Danish People's College. In 1949 it was hoped that eventually such a college would be formally established at the family coop camp on Bass Lake in Simcoe County, but by 1973 it still had not been built. David Smith's summary of what they achieved in the Simcoe County programs is again reminiscent of Arthur Morgan: "What happened there happened because we found a method of getting together regularly to think and act together on our problems, because no one was ashamed of his own contribution or took it for more than it was worth, and because we had a vision of how rich a creative community life could be." (p. 13)

The reader is himself left with a vision of what the real achievement of a rich community life could mean to all ages in all walks of life. Sharing their knowledge and losing their fear of sharing also their shortcomings, leadership came from among the people once the superimposition of bureaucracy was removed. David Smith did indeed "unearth seeds of fire," showing people how to escape from feelings of helplessness and inadequacy and how to reach out for all kinds of hitherto undreamed-of potentials in their community life.

Margot Ensign



RESIDENTIAL

ADULT EDUCATION IN THE SOUTH

Unearthing Seeds of Fire: The Story of Highlander. By Frank Adams with Myles Horton. Publisher: John F. Blair, Winston-Salem, N.C. 1975. \$7.95. 255p. with notes and index.

What happens when you "unearth seeds of fire"? Do you "sow the wind and reap the whirlwind"? That would seem to be the case in Frank Adams' tumultuous account of Highlander Folk School. This is a fast-moving, action-packed story, full of the early struggles of labor with management and the slow birth of the unions; of the bitter conflicts to break down segre-

gation and to bring about black voter registration in the South; of a recent part of history which is too soon being taken for granted.

From its start in Monteagle, Tennessee, in 1932, Highlander as a center for practical community-oriented adult education was a controversial place and remained so; it was never comfortable or settled. At every point along the way, even when apparently "successful" the staff was ready to critically examine itself and draw conclusions from reality. They were never satisfied with just "doing good." Myles Horton, founder of Highlander, always had objective judgement to see when he should stand aside and let others act, as with the black Citizenship Schools in the South for voter registration.

Because of its espousal of minority and poor people's causes and their needs for greater control over their lives, Highlander was always a controversial target for harassment and violence, from many angles: McCarthyism, racism, Federal bumbling, State hostility and ineptitude. The story mounts to its climax, almost like a Shakespearean tragedy, with the State of Tennessee's trial of the staff and closing of Highlander, the liquidation of the school, along with all its assets and land and buildings. But the ideas of Highlander were unquenchable, and as more "seeds of fire" were unearthed Highlander rose again like a phoenix from the ashes, first in Knoxville and then near Newmarket, Tennessee, where it flourishes now, helping to train people for leadership in Appalachia.

Woven in with the action as an intrinsic part of the narrative are the main threads of Highlander's philosophy, that education has to develop naturally from the people themselves. It cannot be super-imposed by those with "superior learning", those who must be the resources and technicians, "teaching a capacity to learn" rather than imposing a pattern of formal education. Always flexible in its concepts, Highlander changes as people's ideas change, avoiding dictated learning and thus embodying a dynamic concept of teaching. This is well summarized in the final chapter.

We strongly recommend this book as highly readable and well written with excellent documentation.

Margot Ensign

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